The Review of Religions

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(A Monthly Journal of Muslim Religious Thought)

. XXXIV—No. 2

February 1935

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BOOK DEPOT, QADIAN, Pb., India

The First Annual Conference of the Nigerian Branch of the Ahmadiyya Movement, held at Lagos on 13th and 14th October, 1934. The gentleman with a white turban and white coat in the centre of the picture is Al-Haj Maulvi F. R. Hakeem, who opened the Conference with prayer and a short speech.

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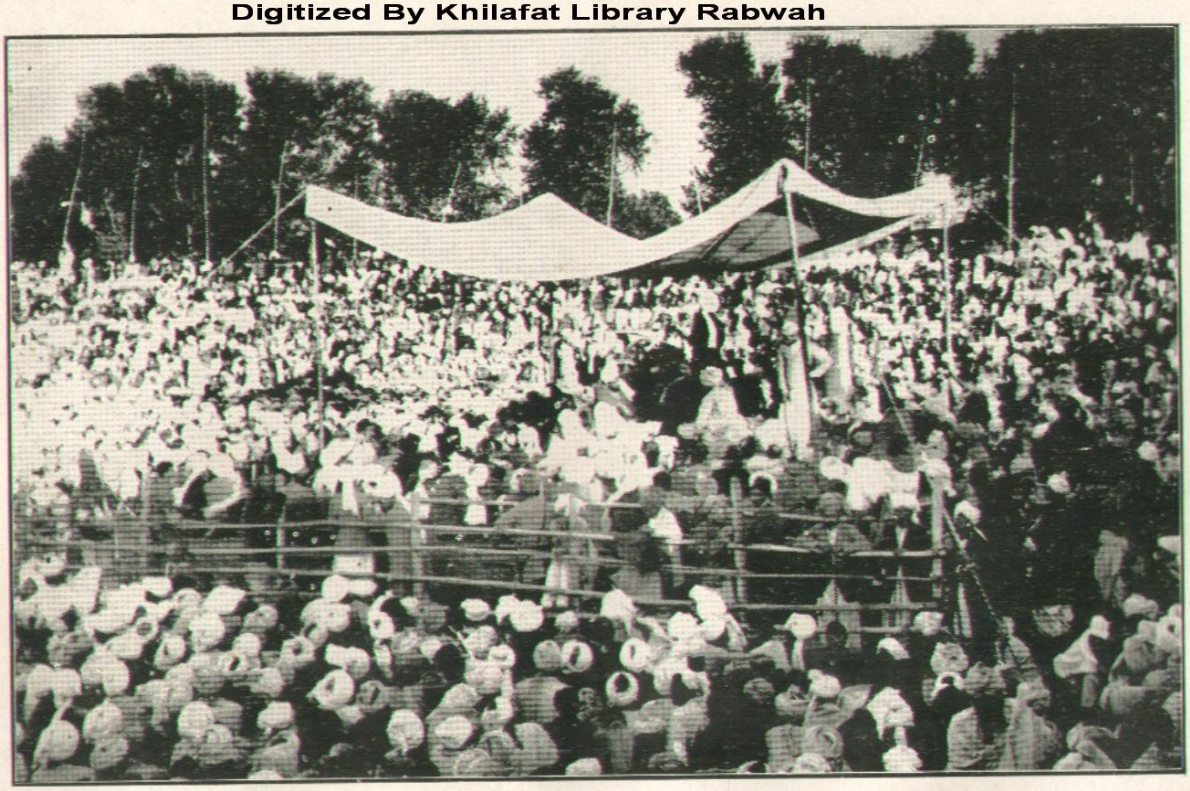

A view of the Annual Gathering of the Ahmadiyya Community held at Qadian from 26th to 28th December, 1934. Hazrat Ameer-ul-Momineen (with a black coat and white turbân under the marquee) is giving his address.

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إن الدين عند الله الإسلام

The

Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXIV FEBRUARY 1935 No. 2

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

MUSLIM CONTRIBUTION TO SCIENCE AND LITERATURE

(By Mirza Muzaffar Ahmad, London)*

It is a vast subject spreading over centuries. As for its importance it can hardly be exaggerated. Yet I feel that it has been sadly neglected by the later generations. I had no idea of the amount and quality of Muslim contribution to the world literature; and only a few hours' reading convinced me of

*A paper read on December 16, 1934, at a Sunday Meeting in the Mosque at Southfields, London.

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my unfortunate ignorance in this direction. I found that the Muslim contribution to science and literature is unique. It is not every people, it is not every nation, who can boast of such an enviable record. The past of Islam finds no parallel in the history of the world. It is no empty boast. Let history be your impartial judge and you will discover the truth of my assertion, and perhaps I can assert without hesitation that your research will convince you that I erred on the side of modesty and that my statement is devoid of any tinge of exaggeration.

We must always remember that the Muslims were the pioneers in many respects. I confess they explored, and rendered their task easier by the study of, Greek literature. But legitimate as this step in itself was, they did not show themselves as blind imitators of Greek art and literature. On the contrary they improved it where improvement was possible. Again we must always bear in mind, as we study this side of Islamic activity, that the early Muslims had to work in environments least favourble to such a work. If we read the contemporary history of their neighbours we find that their task after all was not so easy as one sitting in the favourable opportunities of the 20th century might imagine. For due appreciation of the Muslim contribution to Science and Literature it is imperative that we must go back thirteen centuries and then judge the character of their contribution in the light of contemporary opinion prevalent in those dark times. erhaps it is not my province to give you in detail the h tory of those days. But I thought it essential that I m st acquaint you with the prevailing circumstances before I venture to outline my subject itself. The point is, what was the condition of science and learning in Christendom at that epoch? I submit the following illustrations:—

Theodosius, the Christian emperor of Rome, instituted inquisitors of Faith and ordained that all who did not accord with the belief of Damascus, the Bishop of Rome, and Peter,

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the Bishop of Alexandria, should be driven into exile and deprived of civil rights.

Hypatia, the daughter of Theon, the mathematician, not only distinguished herself by her exposition of the doctrines of Plato and Aristotle, but also by her comments on the writings of Apolonius and other geometers. Each day before her academy stood a long train of chariots and her lecture room was crowded. As she repaired to her academy, she was assaulted by a mob of monks, stripped naked in the streets, she was dragged into a church and then killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into fire. So ended Greek philosophy in Alexandria.

To quote Mr. Ameer Ali, "Under Constantine and his orthodox successors the public libraries established by the liberality of pagan emperors were dispersed and destroyed ; learning was branded as magic or punished as treason ; and philosophy and science were exterminated. The ecclesiastical hatred against human learning had found expression in the (patriotic) maxim 'Ignorance is the mother of devotion'; and Pope Gregory the Great, the founder of ecclesiastical supremacy, gave effect to this dogma by expelling from Rome all scientific studies and burning the Palatine Library founded by Augustus Cæsar. In short, Science and Literature were placed under the ban by orthodox Christianity, and they succeeded in emancipating themselves only when free thought had broken down the barriers raised by orthodoxy against the progress of human mind."

Such were the dark times, most unfavourable, rather actually hostile and barbarous to learning and its scholars when Islam came to the rescue of humanity. The glorious achievements of the Muslims were due to the teachings of one man (may peace and blessings of God be upon him). Called by his voice from the abyss of barbarism and ignorance in which they had hitherto dwelt, with little hope of the

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present, with none of the future, the Arabs went into the world, to elevate and civilize. Afflicted humanity awoke into new life. Whilst the barbarians of Europe, who had overturned an effete Empire, were groping in the darkness of igorance and brutality the Muslims were building up a great civilization, during centuries of moral and intellectual desolation in Europe Islam led the vanguard of progress. Christianity had established itself on the throne of the Cæsars, but it had failed to regenerate the nations of the earth. From the fourth century of the Christian Era to the twelfth, the gloom that overshadowed Europe grew deeper and deeper. During these ages of ferocious bigotry, ecclesiasticism barred every access through which the light of knowledge, humanity and civilization could enter. But though jealously shut out from this land of fanaticism, the benignant influences of Islamic culture in time made themselves felt in every part of Christendom. From the schools of Salerno, of Baghdad, of Damascus, of Cordova, of Granada, of Malaya, the Muslims taught the world the gentle lessons of philosophy, and the practical teachings of stern science.

Having formed an idea of the conditions of those times we shall now study the nature of Islamic contribution to Science and Literature. But before an outline of the subject is attempted it is desirable to satisfy ourselves at the outset with an answer to the question which suggests itself to our minds. The question arises, what were the causes responsible for the great interest which the pagan Arab displayed for science and learning when he accepted Islam.

The answer is not difficult to find. If we study Islam we find that it is a literary religion. The Holy Prophet of Islam (may peace be upon him) by making learning a part of religion itself diverted the activities of his followers towards achievements in this direction. The Prophet Muhammad (peace and blessings of God be upon him) is reported to have said, طلب العلم فريضة على كل مسلم ومسلمة "pursuit of knowledge is the duty of every Muslim, male or female." He often preached

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of the value of knowledge. " Acquire knowledge because he who acquires it performs an act of piety; who speaks of it praises the Lord ; who seeks it adores God ; who dispenses instruction in it bestows alms ; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when bereft of friends, it guides us to happiness..... With knowledge the servant of God attains to the perfection of happiness in the next world."

He would often say, "The ink of the scholar is more holy than the blood of the martyr"; " He who leaves his home in search of knowledge walks in the path of God."

There are various other similar traditions over which we need not detain ourselves any longer. I hope the emphasis is quite clear.

Poetry and oratory formed the favourite objects of pursuit among the pre-Islamic Arabs. Science and Literature possessed no votaries. But the words of the Prophet gave a new impulse to the awakened energies of the race. It was but natural that such sentiments on the part of the Holy Prophet gave rise to a liberal policy, and animated all classes with a desire for learning. His wish echoed in the heart of every Muslim and found in him a willing devotee so that even within his lifetime there was formed the nucleus of an educational institution, which in after years grew into universities at Baghdad, and Salerno, at Cairo and Cordova.

I shall now attempt a brief outline of the Islamic contribution to Science and Literature. I shall try to avoid the intricate details which the authors and their numerous works render well nigh impossible. I am profiting by the experience gained here a few Sundays back. I do not blame the previous speaker. I realise his difficulty now when I am confronted with a more or less similar problem. It

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is a difficult job to keep the interest in the subject without prejudicing its quality. The subject is obstinate in so far as it tends to be a mere catalogue of authors and their numerous voluminous works. Very often it is difficult to remember the names of the authors and the titles of their works, sometime perhaps even their pronunciation is not too easy. Again the contribution of Islam to world literature covers almost all branches of human knowledge and at times one finds oneself inflicted with a subject for which one proffers but little sympathy—much less affinity. The only solution of this dilemma which suggested itself to my mind was to confine myself with the broadest outlines of the subject. The learned scholars will hold me guilty of having sacrificed quality for intelligibility. I confess to the commission of this inevitable guilt at the very outset.

It is obvious that this nucleus of the educational institution was formed first at Medina—the seat of the Holy Prophet. There flocked a galaxy of talented scholars. The concourse of many and varied minds in the city of the Prophet gave an impetus to the cultivation of Science and Literature among the Muslims. From Medina a stream of unusual intellectual activity flowed first to Damascus and later on to other distant parts of the Empire.

But the days of the orthodox Caliphate as well as the early days of the Omayyad history were the days of conquest. Islam was in its cradle struggling for its existence. The majority of people were occupied in warlike pursuits. Only few could spare the leisure so essential for the pursuit of the gentler avocations of learning and science.

It was in the 2nd century, however, that the literary and scientific activity of the Muslims commenced in earnest, and the chief impulse to this was given by the settlements of the Arabs in towns. The study of the Quran, and the tradition supplied the basis upon which Theology and Jurisprudence were built. Tradition naturally included much historical matter, chiefly in connection with the Prophet's military expeditions. It

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was out of this that the later science of history was evolved. Poetry has been the favourite theme with Arabs. Poets like Jarir, Fruzdaq, and Omar bin Rabia were the masters of this art, who yield nothing to the pre-Islamic poets in style and technique.

These early studies need not however detain us long. Let us study the golden age of Muslim Literature. The new capital, Baghdad, of the Abbaside Empire soon became the centre of literature and arts, " the Market " as an Arab historian puts it, " to which the wares of Sciences and Arts were brought, where wisdom was sought as a man seeks after his stray camels, and whose judgment of values was accepted by the whole world." The simultaneous outburst of literary activity had its root in the preceding period. The Abbasides by their tolerance and patronage gave it fuller scope and largely contributed to its splendour. Under the Ommayyads we see the Muslims passing through a period of probation, preparing themselves for the great task they were called upon to undertake. Under the Abbasides we find them the repositories of knowledge of the world. Every part of the globe is ransacked by the agents of the Caliphs for the hoarded wealth of antiquity; these are brought to the capital, and laid before admiring and appreciating public. Schools and academies spring up in every direction; public libraries are established in every city, free to every comer; the great philosophers of the ancient world are studied side by side with the Quran. The sovereigns themselves assist at literary meetings and philosophical disquisitions. For the first time in the history of humanity a religious and autocratic Government is observed to ally itself with philosophy, preparing and participating in its triumphs.

Every city in the Empire sought to outrival the other in the cultivation of the arts and sciences. Travelling in search of knowledge was according to the teachings of the Holy Prophet a pious duty. From every part of the globe students and scholars flocked to Cordova, to Baghdad, to Cairo, to listen

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to the words of the Saracenic sages. Even Christians from remote corners of Europe attended Muslim Colleges. Gerbert, afterwards Pope Sylvester II, acquired his scholarship from Islamic teachers in Cordova. The Idrisides at Fez and the Moorish sovereigns in Spain outvied each other in the cultivation of arts and letters. In short from the shores of the Atlantic eastward to the Indian Ocean, far away even to the Pacific, resounded the voice of philosophy and learning, under Muslim guidance and Muslim inspiration.

Volumes would be required to enumerate the list of the scientific and the learned men who flourished about this epoch, all of whom have, in some way or other, left their mark on the history of progress. It would be outside the scope of this paper to enumerate them even in outline. Again in order that my paper may not lapse into an uninteresting catalogue only a few famous names shall be included.

Muslim contribution in the field of Astronomy is conspicuous. *Mashallah*, one of the most ancient of Arab astronomers, wrote several valuable treatises on the astrolabe and armillary, sphere, and the nature and movements of celestial bodies—works which still evoke the admiration of scientists. *Ahmad al Nehavendi* wrote from his own observation an astronomical table, Al-Mustamal, which formed a decided advance upon the notions of both the Greeks and the Hindus. Other famous astronomers like Saud ibn Ali, Yahya ibn Ali Mansur, and Khalid ibn Abul Malik added greatly to human knowledge. Mohammad ibn Musa al Khwarizmi made a new translation under the orders of Mamun, of the Siddhanta, or the Indian Tables, with notes and observations. *Al-Kindi* wrote 200 works on various subjects, arithmetic, geometry, philosophy, meteorology, optics and medicine. *Abu Mashar* (corrupted by the Europe of the Middle Ages into Albumazzar) made the celestial phenomena his special study. These astronomers ascertained the size of the earth by measurement of a degree on her surface, determined the obliquity of the ecliptic, published corrected tables of the sun and the moon, fixed the length

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of the year and verified the precession of the equinoxes.

Al-Batani is another important figure whose astronomical tables furnished the groundworks of Astronomy in Europe for many centuries. He is, however, best known in the history of Mathematics as the introducer of sine and co-sine instead of the chord in astronomical and trigonometrical calculations. Abdur Rahman, one of the most brilliant physicists of the age, improved the photometry of the stars.

Al-Kohi and Abdul Wafa are two important astronomers of a host of astronomers who flourished under the Buizedes.

Another important figure who lived in Cairo in 1040 (?) is that of Hasan ibn Haitham, commonly called in Europe Alhazen. He is famous for the discovery of atmospheric refraction. He was a distinguished astronomer and optician. He corrected the Greek misconception as to the nature of vision, and demonstrated for the first time that the rays of light come from external objects to the eye, and do not issue forth from the eye, and impinge on external things. He determined the retina as the seat of vision, and proved that the impressions made upon it were conveyed along the optic nerves to the brain. He discovered that the refraction of light varies with the density of the atmosphere, and that atmospheric density again varies with the height. He explained accurately and clearly how in consequence of this refraction, astral bodies are seen before they have actually risen and after they have set, and demonstrated that the beautiful phenomenon of twilight was due to the effect of atmospheric refraction combined with the reflecting action of the air upon the course of the rays of the light. He fully understands the principle of gravitation and recognises gravity as a force. He knows correctly the relation between the velocities, spaces, and times of falling bodies, and has very distinct knowledge of capillary attraction.

In Spain the same activity of mind was at work. Of Cordova, an English writer speakes thus, "Beautiful as were the palaces, and gardens of Cordova, her claims to admiration

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in higher matters were no less strong. Her professors and teachers made her the centre of European culture. Astronomy, geography, medicine, chemistry, natural history, all were studied with ardour at Cordova."

The first observatory in Europe was built by the Arabs. The Giralda, or tower of Seville, was erected under the superintendence of the great mathematician Jabir ibn Afiah in 1190 A. D. for the observation of the heavens. Its fate was not a little characteristic. After the expulsion of the Moors, it was turned into a belfry, the Spaniard not knowing what else to do with it.

In the beginning of the 11th century Mahmud, the great Gheznevide conquerer, collected round him a body of scholars who shed a glorious lustre in his brilliant reign. Al-Beiruni, and Firdousi stand out prominent. Al-Beiruni's mind was Encyclopædic He wrote on Astronomy, Mathematics, Chronology, Physics and Chemistry.

It was, however, not astronomy only which the Muslims cultivated and improved. Every branch of higher mathematics bears traces of their genius. Not only Algebra, Geometry, and Arithmetic but Optics and Mechanics made remarkable progress in the hands of the Muslims. They invented Spherical Trigonometry; they were the first to apply Algebra to Geometry, and to introduce the tangent.

The physical sciences were as diligently cultivated. The method of experimentation was substituted for theorising. Chemistry, Botany, Geology, Natural History, among others occupied the attention and exercised the energies of the ablest men.

Chemistry, as a science, is unquestionably the invention of the Muslims. Abu Musa Jabir (the Geber of Christian writers) is the true father of modern Chemistry.

The science of Medicine, and the art of surgery were developed to the highest degree. The Arabs were the first founders

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of those institutions which are now called dispensaries. They established in every city hospitals called Darush Shifa.

Abu Bakr Muhammad ibn Zakiria ar Razi (known to Medical Europe as Bhazer) flourished in the beginning of the tenth century.

Ali ibn Abbas, Avicenna (Abu Ali Hasan ibn Sina), Albucesis (Abul Kasim Khalaf ibn Abbas), Aven-Zoar (Abu Merwan ibn Abbul Malik ibn Zahur) Averroes (Abul Walid Muhammad ibn Rushd) and Aben-Bether (Abdullah ibn Ahmad ibn Ali al-Battar, the veterinary) are some of the most brilliant and most distinguished physicians who have left an enduring impression on the world of thought. Abbucesis was not only a physician but a surgeon of the very first rank.

The Muslims developed both anatomy and pharmacy into positive sciences. Botany was advanced too.

In historical research the Muslims have not been behind any other nation, ancient or modern. Archeology, Geography and Ethnology were included in history. Ibn Ishak, ibn Khaldun, Balezin, Hamadani, Masudi, Tabiri stand out prominent. These men were not specialists only; they were Encyclopædists, Philosophers, Mathematicians, Geographers as well as Historians.

The love of learning and arts was by no means confined to one sex. Women were as keen in the pursuit of literature and as devoted to science as men. They had their own colleges; they studied medicine and jurisprudence, lectured on rhetoric, ethics and *belles lettres*.

In general literature, embracing every phase of the human intellect, ethics, metaphysics, logic, rhetoric, the Muslim writers may be counted by hundreds. In poetry the fertility of the Muslims has not yet been surpassed.

Such were the glorious achievements of the Muslims in the field of intellect. They were the leaders of men in politics as

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well as in the fine arts of science and literature. They kept the torch of knowledge burning while Christian Europe had placed learning under the ban of persecution. Compare with that enviable glory, unsurpassed in the annals of the world, the deplorable and tragic stagnation of the Muslims in the present day. The inquisitive mind wonders and at once demands some explanation of this conspicuous difference. Political calamities like the wholesale butcheries of the poor Spanish Moors, the terrible massacres committed by the Tartars in all the centres of civilisation and culture are offered as sufficient explanations.

But to my mind these explanations, true in their own way, yet fail to lay the finger on the real cause behind this unforgetful tragedy of Muslim stagnation. I believe the moment when the followers of Islam discarded the teachings of their faith contained in the Quran they committed their universal suicide. The fate of Islam—nay of the whole world—was once for all sealed in the 30 parts of the Quran thirteen centuries ago. Any departure, any deviation from its teachings, however slight, was to court disaster—and disaster of the worst type. Historical research leaves no room for the least shadow of any doubt in the above statement. History of Islam bears out this fact very clearly that the followers of Islam attained the height of glory as long as they kept faithful to the words of the Quran. Their fall from the zenith of their power coincides with their desertion of the Quran.

That very treasure which raised them from the abyss of barbarism and ignorance to heights of glory and knowledge fortunately we still possess intact. We can repeat our glorious past only if we care to act up to its principles. Why not strive towards that end ?

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THE PEOPLE OF THE BOOK

> How doth the city sit solitary, that was full of people; how is she become as a widow, she that was great among the nations, and princess among the provinces; how is she become tributary? She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they have become her enemies. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. But thou, O Lord, remainest for ever, Thy throne from generation to generation. Wherefore dost Thou forget us for ever, and forsake us for a long time."—*Lamentations of Jeremiah.*

The Jews are perhaps the most historical and the most international of peoples. Jewish life ranges over vast areas of space and time, and it is the peculiar interest of the Jewish nation that it is met with at every epoch of history and in every land and Empire. "Alone among the nations Israel has shared in all great movements since mankind became conscious of their destinies." In the ancient world it played its part in the rise and fall of the Egyptian, the Assyrian, the Babylonian and the Persian Empires, in the vast expansion of Hellenism, and above all, in the transformation of Imperial to the Christian Empire. In the Middle Ages it was for a time the sole national element in the disintegrated denationalised communities of Europe; and at the same time its members were the principal intermediaries of trade and of thought between country and country and between East and West. In modern times its members have been in the van of ideas, and one of the principal agencies of progressive movements. In our day the Jews have given to Europe several of her outstanding thinkers; Einstein, Michelson and Cassirer in Germany, Freud in Austria, Bergson in France, Alexander in England. Of the one hundred and fifty winners of the Nobel prize awarded between 1901 and 1930 to the most distinguished men of all peoples in constructive ideas, there were fourteen Jews eminent in science, literature and the

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furtherance of peace. As Heine put it, the Jews "have fought and suffered on every battlefield of human thought."

The Jews undoubtedly have given to the modern world its outstanding philosophers, scientists, artists and statesmen. In addition to those referred above, the names of Benjamin Disraeli, Edwin Montagu and Lord Reading, Lassalle, Rathenau, Preuss, Karl Marx, Trotsky, Zamenhof (Creator of Esperanto) may be mentioned. But in spite of the great contribution that the Jews have made to the domains of world's religious, social and political thought they have remained a despised, rejected and persecuted people ever since their First Captivity by Nebuchadrezzar, the King of Babylon in 6th century B. C. and particularly since the seige and sack of Jerusalem in 70 A. D. by the Roman hordes under Titus who set fire to the Holy of holies and "the unarmed and the defenceless people were slain in thousands; they lay heaped like sacrifices round the altar; the steps of the Temple ran with streams of blood, which washed down the bodies which lay upon it"..... and "the booty taken at Jerusalem was so enormous as to cause an immense depreciation in the value of gold and silver throughout Asia and this even though the treasures of the Temple had been burned and destroyed."

Long is the tale of the woes and sorrows of Jewry. Prophet Jeremiah did not in vain cry from the agony of his heart "how doth the city sit solitary, that was full of peoples; how is she become as a widow, she that was great among the nations, and princess among the provinces; how is she become tributary? She weepeth sore in the night, and her tears are on her checks....." Prophet Jeremiah and many other Prophets after him did not only bemoan the fate of Jerusalem after the dispersion of the Jews and their captivity by the Babylonians under Nebuchadrezzar but they had foreseen by their prophetic vision that yet greater afflictions and tribulations were in store for them. The persecution of the Jews at the hands of the Babylonians pales into insignificance when compared with the heartless tyranny to which they were subjected by the Romans after they had rejected, persecuted and put on the Cross the great Messiah whom God had raised for their Deliverance and Emancipation.

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This affliction, this persecution and tribulation did not cease even after the cup of their mortification became full when Jerusalem was besieged and burned by Titus and more than a million Jews, almost the whole population of Judea who had assembled in Jerusalem for the celebration of Passover were butchered like animals. Ill-luck and misfortune continued to dog their footsteps and they were dispersed to the ends of the earth and for the last two thousand years the record of this people has been for the most part of suffering and sufferance. Since the early centuries of the Christian era they have been without a homeland, wanderers over the face of the earth; and deprived, in most countries, of an equal place in the civil society. Not only under the Pagan Emperors of Rome the Jews were denied civil rights, under the Christian Monarchs "they could hold no public office whatsoever; they could own or possess no land, and employ no Gentile servant: They were forced to wear a badge and submit to other outward marks of inferiority." Judaising was made a capital offence, both for the converter and the converted. The tolerance that accompanied the conquests of Islam induced a meed of tolerance amongst some of the Christian peoples between the eleventh and thirteenth centuries. The Christian kingdoms that bordered on the Muslim Empire, in Northern Spain, Provence, and Italy, were led to harbour the Jews as merchants and craftsmen. But as the strength of Islam receded, and the strength of Christendom advanced in Spain, so in that region of tolerance and intellectual achievement the religious liberty and the security of the Jews were undermined and in 1492, along with the Muslims the Jews were expelled bag and baggage from Spain. That was a crushing blow to all Jewry, and was felt to be a third destruction of their centre. Before the final disaster, like the Muslims, tens of thousands, under the threat of death or banishment, had been received into the Christian Church.

The Reformation and the Renaissance which brought a religious and intellectual stirring to Western Europe, and opened a new era of liberty of the mind for Western Christendom brought no relief or enlightenment for the Jews. Indeed, the

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darkest ages began for them in the fifteenth century with the coming of light to Europe. After the reformation religious orthodoxy was the basis of citizenship throughout Europe, save only in the Ottoman Empire; and in the National Church States the Jew was more completely degraded and isolated than he had been in the single Christian Commonwealth of the Middle Ages.

The French Revolution was one of the few great movements of human thought in which the Jews played no active part. It did on the other hand fundamentally affect the Jewish position in Europe. The Jews as men enjoyed the Rights of Man. The ideas of liberty, equality, and franternity were extended to the Jewish communities which came within the French orbit of Napoleon's conquests. But as a condition of emancipation the Jews denied any separate national aspiration and claimed to be a religious community. They were to be Frenchmen or Germans of the Jewish faith, to speak the language of the country; to adapt the law of the Synagogue concerning marriage and divorce to the law of the land, and not to oppose mixed marriages with Gentiles, even though they could not celebrate them in the Synagogue.

The passage of time and the spread of modern liberal ideas have not brought to the Jews that civic liberty which they deserve. During the last fifty years, the shadow of persecution and oppression has again darkened Jewish life. Anti-Semitism is hydra-headed. In Russia it has taken the form, time and again, of murderous 'pogroms,' *i.e*, attacks against the Jews instigated or connived at by the Czarist Government. In the Ukraine after the world war, during those anarchical years, 1919–21, it took the form of wholesale massacre. In the Austro-Hungarian Empire it took the form of occasional riots, the exclusion of the Jews from higher offices, Jew-baiting in the universities, the Press and the theatre. Even in the liberal society of England which has tried to remain true to her principles of tolerance and justice, small groups influenced by German theory or Latin feeling have sought to spread the Anti-Semitic virus. In the United States of America, which has inherited English Liberal tradition

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without, however, the English freedom-loving experience it is hard for a Jew to be appointed to a chair in the best universities, or to be admitted to Gentile Clubs, though American Jews are not seldom members of the President's Cabinet, Governors of States and Ambassadors. In almost all western countries the champion of the middle class denounces the Jew as a Marxist; the champion of the working class denounces him as a capitalist and profiteer; the champion of militant nationalism denounces him as a pacifist and an internationalist. And in the words of a Jewish writer of the last century, "for the living the Jew is dead! for the native born a stranger: for the settled a vagabond: for the wealthy a beggar: for the poor a millionaire and an exploiter: for citizens a man without a country: for all classes the hated competitor."

But it requires a Jeremiah to adequately bemoan and bewail the sad fate of the Jews in Germany. For the graphic description of the terrible travail and tribulation through which "the Chosen People of God" are passing in Germany we quote Mr. Norman Bentwich. He writes in his book, *the Jews and a Changed Civilization*, as follows:

> All the different elements of Anti-Semitism have received an amazing development in Germany since the War, and have led to the outbreak of a persecution of the Jews more merciless and more terrible than any since the darkest days of the Middle Ages. The National-Socialist Government that came into power in 1933 has as a primary object of its policy the exclusion of the Jew from all public and professional life, his economic ruin, and his degradation to an inferior caste. The non-Aryan is debarred from citizenship because of his race, and denied human rights. To the old elements of envy, dislike, and hatred there has been added a neurotic and emotional reaction of pent-up resentments against all things foreign which derive from the humiliations and sufferings of Germany after the War. Brutal instincts and crude elemental desires for a purgation of the emotions through hatred and oppression of others also have their part. The Jew is made to appear by incessant and unscrupulous propaganda as the cause of the political, social, and moral troubles of Germany, as the enemy of the ancient German nation and the White race. In a country

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which was forced by suffering and frustrated national pride to find a scapegoat and a devil, he has been made to fill the double part ; and in casting him out from society the governing party proclaims that it will bring salvation and healing. A fundamental article of the Nazi programme declares : " No Jew may be a member of the Nation." The aim is to extirpate everything Jewish, books, thought, and art, in Germany.

As it is put in one of the pamphlets of the National-Socialists : " The Jew is the cause and beneficiary of our national slavery. He has ruined our race, rotted our morals, hollowed out our way of life, and broken our strength." Germany, in her suffering, which was the outcome of the militarism of the old order, has vented her hatred on the Jew rather than on those who were responsible for her plight.

The hatred extends to all who have any Jewish blood in their veins even from the third or fourth generation. It demands either the permanent subjection or the forced or voluntary departure of the Semite and any mixed offspring of Semite and Aryan. No form of assimilation will save the Jew any longer, as it did in former periods of persecution, neither baptism nor intermarriage. Racial admixture, indeed, becomes a cardinal sin, because of fostering impurity in the noble German stock. The Jew is descibed as the offspring of a corrupting mixture of Asiatic races. He possesses no redeeming quality. His solidarity is only an exaggerated instinct for self-preservation. He stands together with his fellows only when he is compelled to do so by a common danger, or attracted by a common prey. As soon as these disappear, " the united people at once turn into a rabble of rats fighting each other." His intellect is essentially destructive, and permeates it with doctrines which deprive nations of their racial character, and thereby destroy the foundation of all human civilisation. He paralyses the intellectual class through the agency of pacifism. His aspiration for a national home is designed only to secure him a place where he may organise his conspiracy against the world.

This is the philosophy of Jewish history which has been composed, as a Gospel, by Adolf Hitler, the Chancellor of the German Empire, and is the basis of the policy of the German Government. That policy is being relentlessly and rapidly executed. The Jew is driven from every department of public life, from the professions, the universities, the Press, the theatre, the big business he has himself created, private

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employment, and the trade unions. As in the days of the struggle with Rome, during the first two centuries of the Christian era, the cry has gone up " Judea must perish." And it has become a conviction of a mass of the people.

From Nebuchadrezzar to Hilter is a long time. For 25 centuries the Jew has known no respite or rest. He has been scattered and dispersed to the ends of the earth only to find that he is as unwelcome in the land of his refuge as from where he is expelled. But why should a community which has played so large a part in the development of humanity be so relentlessly persecuted and tyrannised by all peoples and in all countries and climes ? Why 'the Chosen people of God' and the cream of human society should have come to be looked down upon as its dregs and scum ? This is a question that deserves careful study by the student of Comparative Religion. All religious communities have been persecuted at one time or another but that was a temporary phase in their existence and when the storm blew over, they resumed the even tenor of their lives. But with the Jews the case is quite different. Persecution has become the permanent feature of their lives. The cry has never ceased to resound "Judea must perish."

The Jews were indeed a great people. God raised Prophets among them and made them the conquerors and rulers of the world. He bestowed upon them His blessings. But when they began to lead bad and iniquitous lives, when they opposed and persecuted and killed God's Prophets and Messengers, when they rejected His signs, His wrath fell upon them. They were cursed, especially by Prophets David and Jesus. That curse has dogged their footsteps throughout the ages. They turned their faces in contempt from their Deliverer and Messiah and God, in return, smote them with His wrath till they became pariahs among the nations.

The Muslims may learn a lesson from the terrible tribulations of the Jews, from their distresses and privations. God has raised a Messiah among them also. He came to deliver them from the bondage of sin and iniquity, to raise them from the depths of degradation to the pinnacles of spiritual glory. Let them beware that they do not reject their Deliverer or the afflictions and miseries of the Jews will be nothing as compared with the dire punishment which is in store for them.

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PROPHET MUHAMMAD'S MORALE WAS A DIVINE INSPIRATION

By Mr. Abdus Salam Parsin alias *Bal Gurdyal Singh Vadalia*

I think some allowance should be made to a new Muslim who seeks to treat the Prophet of Islam—one of the most extraordinary characters of the world. From the rich and versatile gifts and virtues that combined to form his genius, he may be counted as a rare personality standing far above the average man. In the midst of the uneven tenor of human life and the babble and chatter that filled the world, he suddenly appeared on the stage of the world and began to blow his mighty bugle. The rich intonations of his harmony spread rapidly about, fascinating the listening and wondering humanity and washing the face of the earth of many of its previous stains and sins. His mission being completed, he was summoned to the presence of his Lord and Creator, to receive his reward. He worked for and with his people like a labourer all his life. And his labours had not an iota of worldly ambition, inspired as they were by a superior and sublimer motive. His motive had always been love for all, yet when he left the world his followers had to vanquish two great empires to convince the world that the old order had changed and new ideals and ideas dominated the world.

The Prophet was forced by his peculiar circumstantial difficulties to have recourse to arms but these circumstantial difficulties have added to his character, already versatile, another trait which appears to me very conspicuous. In military phraseology this trait is termed as morale. I propose to examine the morale of the Prophet Muhammad and see how was it a divine inspiration.

To be brief, the word morale means the mental attitude of a warrior with regard to such qualities as patience, pluck, self-trust, self-control, etc. It is a matter of common

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observation that the physical actions of a person are regulated by the psychological condition of his mind. Sheer physical fitness therefore, is of little value to a soldier and cannot lead to any deeds of valour unless accompanied by the internal qualities alluded to. The more developed these latter are, the more perfect is his soldiership.

Military feats, when guided by a really good morale have shown splendid results in human warfares. A high type of morale may consume enormous qualities of one's energy, but based as it is upon an optimism untinged with the slightest feeling of failure, its possessor looks forward towards his future confidently and with an invincible faith in his ultimate success. He stands unshakably firm in the face of a deluge of arrows, the explosion of cannons and the charge of machine-guns. In short, such a morale becomes deathless except in the death of its possessor. But such a morale is very rare among men. Examples of it are found in that type of devotion which springs from virtue and a sense of common weal. It is, therefore, in the histories of religion and the struggle for national independence that we come across martyrs who refused to recant or accept a defeat, even when they were faced with certain death.

When ordinary human beings convinced of the truth of their cause are capable of possessing and evincing such a morale, what about one whose devotion was the result of direct experience of and contact with God—the source of all love. Surely a morale, born of such a devotion must stand supreme above all others and must be productive of great and far-reaching results. The Prophet Muhammad's soldiership had such a morale, in the great divine cause that he championed. Therefore his morale may be called a divine inspiration.

To estimate the morale of the Holy Prophet, one needs to be familiar with the mode of the life of the people from whom he sprang and to whom he preached his message.

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The Arabs of the time of the Prophet were possessed of the wildest sort of savagery and though human in figure and form, they possessed the nature of beasts and brutes. They were divided into tribes and sub-tribes under recognized chieftains and as it naturally happens under such conditions, were always warring with each other for supremacy. Their weapons comprised all sorts of instruments of warfare. Killing was their sport, warring their luxury. In short, they were human only in form. Such sort of people are usually very obstinate and inflexible, specially with regard to their religious conceptions and social traditions. Their gods were the idols of wood and stones, and they were too much in awe and fear of the forces of nature and of their own handicraft and so, with the lapse of time, had grown very pugnacious in their beliefs. Naturally any parallel setting up of principles which did not tally with their own, was to be opposed with every sacrifice they could offer.

The Holy Prophet appeared, in the midst of these people, with a message that taught them to dispense with their old stereotyped formulæ of worship and foolish ceremonialism. As he had come to destroy their most cherished treasures, nothing but a morale of the highest stamp would have kept him up against the various combating forces that rose up individually or jointly against him. And it was owing to the mysterious support of his Benefactor that his morale never gave way during so many years of wandering and suffering.

A charming incident in the life of the Holy Prophet while he was yet a calm and peaceful preacher at Mecca, apparently reads like fiction. But truth is sometimes stranger than fiction. Seeing the rising power of the Holy Prophet, Chosroes, the Persian Emperor, grew jealous and sent his emissary to effect the Prophet's arrest, with the aid of the tribal chieftains. The message of the Emperor being delivered to the Holy Prophet, he answered with an imperturbable equanimity of mind in the words: "The

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Lord Who has sent me has caused the death of the Emperor who has commissioned you to arrest me." And so it come to pass that Prince Parvez rose in rebellion against his father, killed him and got himself seated on the throne. The Holy Prophet, in fact, had already received divine revelation regarding the event and, therefore, kept quite calm and cool as the messenger delivered his message.

The thirteen years of ceaseless persecution of the Holy Prophet at Mecca had won for Islam many sincere and steadfast followers. Seeing that the cause of the Prophet was gaining ground in spite of their opposition and persecution, his enemies became more exasperated and heartless in their treatment of most of the Muslims. The Faithful migrated to Medina and at last, the Holy Prophet himself resolved to quit his beloved Mecca, the cradle of his faith and the centre of all his hopes.

The enemy seeing that even the leader of the Mussalmans was now going away and would soon be preaching his mission elsewhere without let or hindrance set a price on his head. He was beset closely in his house but depending upon Allah, he remained confident and lo ! an angel helped him to make an escape from the city. Joined by Hazrat Abu Bakr he proceeded towards Medina ; but as the enemy was pursuing him hard, in order to elude the hunt he deemed fit and safe to take refuge into a cave known as *Ghar-i-Saur*. The pursuers who were chasing him on his foot-prints halted at the mouth of the cave and were bewildered as how to proceed because the foot-prints of the Prophet did not go further. The guide of the Meccans told them that either the Prophet was in the cave or had ascended to heaven. And it so happened that a spider wove a web over the mouth of the cave before the Prophet's seekers arrived, indicating to the outward eye that the cave had not been entered into by anybody since a long time. Hazrat Abu-Bakar was frightened at the presence of the pursuers on the very edge of the cave and whispered to the Holy Prophet that they were likely to be caught. But the Holy

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Prophet's peace of mind remained unshaken and he replied :

" Abu Bakar ! fear not ; Allah is with us."

The pursuers having failed to solve what evidently appeared to them a puzzle left the place disappointed and discomfited. After staying in the cave for about three days, the divinely protected fugitives started for Medina. But Suraqa, a famous Quresh warrior, hoping to get one hundred camels, the reward that had been promised to any one who would bring the Prophet dead or alive, re-commenced the chase and almost overtook what now apparently seemed to be his victims. The Holy Prophet was occupying the front seat on the back of the camle like a knight of Allah, in undisturbed calm and composure for he had full faith in the protective vigilance of Him Who had entrusted him with His own mission. It is narrated that the hoofs of Suraqa's camel got fixed into the soil every time he came near capturing the Holy Prophet.

I have given a few instances which show how lofty and sublime the Prophet's morale was when he was beset with dangers on all sides and when he apparently faced sure and certain death. Now I will describe a few incidents which will also show the loftiness and sublimity of the Prophet's morale in cases when he personally took part in a battle and fought like a common soldier. The career of the Holy Prophet as a real warrior commences after the *Hijrat*.

Having become free from the tyranny of the Meccans, the Holy Prophet now began to propagate his mission with all the divine fervour that was his. Step by step the people from far and near flocked to the standard of Allah of which he was the bearer. The Quresh of Mecca having now planned to make a combined and final effort to extir-pate the power of Islam chalked out a gigantic programme to that end. Their advance towarads Medina was followed by a responsive mobilization of the Muslims who, though few and unprepared, marched out of Medina under the divine guidance of the Holy Prophet. Before they actually started for Badr to give battle to the enemy, the Holy

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Prophet cheered them up with the words: "Make an advance in Allah's name and be happy because the great God has promised me a sure victory over one of the two sections of the enemy. By God, I behold the places where the dead bodies of the leaders of the Quresh will lie after they are killed."

The Companions of the Holy Prophet were immensely glad to listen to this divine revelation. Before the actual battle began the Holy Prophet implored to God for assistance. "O God"! he cried, "if this little group is destroyed today there would be none left to worship Thee". The result was that a small band of 313 persons very poorly provided with the instruments of war inflicted a crushing defeat on a host three times as large as themselves and far better equipped and led by famous and renowned generals. The victory at Badr was achieved only through the high morale of the Muslim soldiers and of their leader who constantly drew inspiration from the divine Source, during the battle.

At another time, when the enemy invaded the Muslims the Companions of the Holy Prophet insisted upon fighting them outside the city of Medina, much against his own better counsel. As the Holy Prophet mounted his horse, the Muslims realized the danger and their own mistake and requested him to alight and fight from behind the walls of the town as he wished. But swift came the answer:

"The Prophet of Allah shall not disarm after he has once put on his armour".

Later on when the Prophet was wounded in the battle and the leader of the Meccans, Abu Sufyan, called aloud in an exultant mood "where is Muhammad and where are Abu Bakr and Omar? Glory be to Hubal that all have been killed," at the instance of the Prophet, Hazrat Omar replied in a loud and resounding voice, "Allah be praised Who has kept us alive to break your neck and the power of *Kufr*.' This incident shows how high the Prophet's morale was. The Muslims had suffered a reverse. The Holy Prophet had become wounded. But

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when his enemies seek to bring God's name into contempt he orders Omar to reply in a loud and confident voice which fills the heart of the Meccan Chief with dismay.

The battle of Honain bears a still stronger testimony to the high quality of the Prophet's morale.

On this occasion the archers of the Hawazin tribe succeeded in dispersing the ranks of the Muslims and even the greatest Companions of the Prophet became separated from him and he was almost left alone when the arrows of the enemy were falling thick and fast and his followers were dying in large numbers. He was not discouraged and dismayed and with a courage and confidence born of conviction in the ultimate success of his mission he entered the lines of the enemies and facing the arrows that were scattering death on all sides cried aloud : "I am the Prophet of God, there is no doubt about it, I am the son of Abdul Muttalib."

Other examples may be cited to show of how high standard the Prophet's morale was. He was usually found in the van of his fighting troops in spite of the repeated implorations of his dear Companions who always felt apprehensions for his life. But he seemed to have known his own parts better and always falsified their apprehensions by his invincible confidence which filled the hearts of the waverers with courage and hope. Once it was rumoured that the enemy was marching upon Medina and the whole town was preparing for a defence, the Holy Prophet immediately mounted the horse, not waiting even for a saddle and reconnoitered every place of danger. The rumour was found to be false.

Such, in brief, was the morale of the Prophet Muhammad that made of Islam a vitalizing force in the world. Nor only did it affect his contemporary followers: it left its stamp on the coming generations who with hearts seeting with zeal and ardour and success writ large on their faces, marched into every land and conquered it, so much so that within a century after the death of their Prophet, the Muslims' sway had extended over the whole civilized world.

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THE APPEAL OF ISLAM TO THE INTELLECTUAL

Recent years have witnessed the conversion to Islam of steadily increasing numbers of highly educated men, European and Asiatic, of comparatively high status in life and belonging to the intellectual classes. This is no doubt in large measure due to the initiation during the last three decades of organised missionary work in non-Islamic countries and to the presentation in an intelligible form of the truths of Islam for the benefit of non-Muslims, chiefly it may be said through the agency of Ahmadiyya missions. The question, however, presents itself, wherein lies the appeal of Islam to highly cultured men, brought up under other cultural and religious influences ? What, it will be asked, does Islam offer to thinking men that other religions and philosophical systems do not. It is important, in the interests of successful mission work in the future, to find an answer to this question, and this we shall endeavour to do, though obviously it is impossible in the course of a brief article of this kind to do more than indicate the tendencies that are leading to this acceptance of Islam by cultured intellectuals in different parts of the world.

A Rational Theory of Life

It has been said that a man's religion is the relation which he believes himself to bear with the eternal universe. The thinking man, sooner or later, desires to find in rational theory of life, an explanation of the universe and of his relation with it. This relation it has been the object of all religions to explain, and it is from religious teaching that every man gets his first ideas on the subject. In childhood and early youth, men naturally accept the explanation of life provided by the religion of their fathers. As years pass and learning develops the thinking faculties, blind unreasoning belief is replaced by intelligent examination and questioning; and the young man naturally seeks to harmonise the teachings of science as to the origins, phenomena and processes of life with the religious explana-

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tion of these phenomena which has been given to him in his childhood.

An Inadequate Explanation

Almost invariably, he finds that the religious theory of life which he has been taught as a child does not harmonise with the scientific "facts" which he has learned as a student; and then follows a period of agnosticism and not of atheism, when he rejects religious theory, and seeks to find a mechanistic explanation of the phenomena of life and of his relations with them. Neither the involved theology of Christianity with its trinity in unity, its personal anthropomorphic god and its primitive theory of creation, nor the many gods and still more numerous philosophical theories of Hinduism satisfy his reason, nor yet the philosophic agnosticism of Buddhism. Neither of these faiths, alike in their philosophy and in their attitude towards life, can satisfy his reason, and he seeks for some other theory of life, which while it will intelligently explain the relation of man to the universe, at the same time provides an ideal consistent with that explanation, to be pursued in life.

Natural Religion

The Hindu, born in a devout family, when he comes to a thinking age, is as revolted by the idol worship of popular Hinduism as he is fascinated by the ingenious theories of Hindu philosophy, so variant that as the late Lord Sinha once pointed out Hinduism has room for the man who believes in one god, for him who believes in many gods and even for one who denies God. But the student of Hinduism finds that these ingenious philosophic theories lead nowhere save to a philosophic agnosticism, and in their relationship with life are consistent with a low code of morals and with the anti-social practices of the caste system. The student finds the philosophy of the Vedas consistent with phallic worship, the protestant monotheistic theory of the Arya Samaj held along with the practice of Niyog.

Inconsistent Christianity

Nor does the man brought up in the doctrines of Christianity find when he examines them in the light of

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pure reason that they are any more satisfactory as a theory of life than popular or philosophic Hinduism. For popular Christianity whether tinged with the mysticism of the Catholic Church or the neo-platonism of the Modernists, is consistent with materialistic and anti-social civilisation. Christian doctrines are invoked to support the most bloody wars,—indeed in Medieval Europe when Christianity was really the religion of Europe and a living force, it was responsible for more bloodshed and cruelty than any other force. And if popular Christianity is inconsistent as a theory of life, the intelligent enquirer finds it equally hard to accept the masochistic Tolstoy-Gandhi interpretation of Christianity as a religion of non-resistance to evil, and he exclaims with Swinburne.

O, lips that the life blood faints in
O, leavings of racks and rods ;
O, ghastly glories of saints, dead limbs of gibbetted gods.
I kneel not neither adore you, but standing wait to the end.

The Natural Religion

The inconsistencies and absurdities of the religion of their youth has turned many sincere and virtuous men, like for example the late Lord Morley, away from religion, to philosophic agnosticism. But the negative creed of agnosticism, the refusal to pursue the search for ultimate truth on the authority of the self assumed postulate that it is unattainable, as Herbert Spencer sincerely thought, is unsatisfactory, and is increasingly regarded as a desperate and hopeless refuge. Increasingly, in the revolt against materialistic and mechanistic theories of life, which the scientists are themselves rejecting, men are seeking for an explanation of life consistent with reason, and which reveals to man the Eternal Truth as to himself and his relation to the universe, in other words for a natural religion.

Islam the Natural Religion

It is Islam that provides this theory of life, acceptable at once to reason and satisfying those religious instincts which are inherent in man. For as, the late Syed Amir

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Ali pointed out in his great work, the *Spirit of Islam*, Islam is not a 'mere creed ; it is a life to be lived in the present'—a religion of right-doing, right-thinking, and right-speaking, founded on Divine love, universal charity and the equality of man in the sight of the Lord". For the simple yet rational creed of Islam the first cause is One God, impersonal and without form or void, and Who has existed from the beginning and will always exist. From this one God proceeded the universe and man himself, created by God in the natural order of things. Even the materialists are concerned to find a First Cause, and surely it is more consistent to find that First Cause and eternal impulse of the universe in Allah than in a mass of protoplasm, a material atom or even an electron. Muslims believe in One God, Eternal, Omnipotent and the source and impulse of all being and life, and at the same time Merciful and Beneficent. This One God Islam teaches has not been content to leave erring humanity to struggle to truth and virtue unaided, but has from the beginning sent Prophets among mankind ; whose message (each of them) was fitted to the stage of progress mankind had reached when they came.

An Explanation and Code

The revelation to man of his place in the universe and his mission was, Islam teaches, perfected through the Prophet Muhammad (on whom be peace and the blessings of God). Alone among the Prophets, Muhammad claimed no divine origin, nor would he allow his followers to claim it for him. He came to reveal to man the purpose of God towards him, and the revelation of that purpose is Islam. Here we have no complicated theology, no mysticism seeking after other worlds and despising this, but a simple and rational explanation of life, and a code enabling man to live to the best purpose so that he may benefit himself and his fellow men in this world and attain salvation in the next.

Not Dead but Living

It has been said cynically that faith consists in believing what one knows to be not true. But there is no such inconsistency in the teachings of Islam. Thirteen hundred

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years have elapsed since Muhammad the Prophet (peace be on him) taught men the Eternal Truth as to God and the universe and man's relation to both. Since then material knowledge has made great progress, but nothing that we have learned in physical science in all these centuries is inconsistent with a single teaching of Islam. Men have progressed to a higher morality and a greater sense of their duty to their fellow-men, but there has not been one humane ideal, one beneficent social theory, one progressive and liberal law that was not anticipated in the Islamic Code. Humane warfare, the rights of man, liberty, international law, the emancipation of slaves, the rights of women, poor relief, democracy—every one of these progressive ideals has existed in Islam since that perfect philosophy and moral code were revealed to mankind by the Prophet of God. Islam is progressive not stagnant, like its emblem the waxing Crescent it is ever-growing, and thinking men increasingly see in it the future hope of the world—a world set free by Eternal Truth.

Harmony and Completeness

In his interesting work *Islam at the Cross-Roads*, Muhammad Asad Weiss, a distinguished Austrian convert to Islam says, "Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure." It is this essential unity and completeness of Islam that appeals to intellectuals all over this world, and that makes it at once the one rational explanation of life and rule of life. For Islam is at once a philosophy and a polity. While it satisfies man's religious desire and instincts, it at the same time gives to States as well as individuals, the world and its nations, the perfect code, observance of which can secure at once stability and progress. At a time when "the old faiths totter and fall, the new creeds ruin and rend," men increasingly turn to the one natural religion, Islam. For, has not the Prophet of God (peace be on Him) said, "Every child is born with a disposition towards the natural religion. It is the parents who make it a Jew, a Christian, or a Magian."

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WHITHER CHRISTIANITY?

(MR. MOHAMMAD HUSSAIN, B. COM.)

In this age of scepticism and unbelief when the Demon of Doubt has invaded all spheres of human activities even religion has not remained immune from its inroads.

Far back in the mists of antiquity, when hordes of human beings ran wild unchaperoned by reason and intellect, every extraordinary phenomenon which their infant mind could not comprehend—and there was little which it could—called forth their warmest devotions which they went to unseemly lengths to demonstrate. They would allow their eyes to be dazzled into blindness by the fiery glances of the 'eye of Phoebus Appollo. They would atrophy their limbs and cripple themselves for life as religious exercises. The altars of their deities reeked with human blood. Every phase of human life was believed to be ruled by some presiding deity. There was no end to the sanguinary penances to propitiate the blood-thirsty gods. What a contrast to the present-day temper which ill brooks any of these practices. Naturally polytheism was the primitive form of religion. What sustained it was the gross ignorance of the people, whose satisfaction lay in performing the inhuman rites. This phase of human history could not continue for long. Divinely-inspired Teachers humanised religion and weaned the people from irrational ways. Themselves enlightened, they enlightened the then barbarous world. They gave codes of laws which met the needs of those times.

As it is beyond the purview of this article to follow the long and tortuous course of the history of religion, it is relevent to the present purpose to vault over the whole of the intervening stretch of history, and come to the present time when religion has been cast into the limbo of neglect. Religion to-day is spurned by the philosophically-minded intellectuals, as a lingering relic of the barbarous days. It is due to this attitude of mind that atheism in all its wild and mild forms, has made its appearance with the pretentious

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aim of quickening into life humanity doped and duped by religion. Those who have broken away from religion are a class apart. But even within the ambit of religion schisms have taken place dividing the followers of the different faiths into sects hostile to one another.

The problem is to explore the ways and wherefores of this general disaffection with religion. Why after being the solace and support of mankind religion has begun to lose ground. Would humanity do without it ? There are similar other baffling questions with which human intellect grapples in vain. Science is considered to be the rival force which has ousted religion from its coign of vantage. It has, physically speaking, made new heaven and earth. In this age of science, not only has man reached the ends of the earth, not only has he ploughed furrows on the high seas, not only has he vivesected the inside of the earth, not only has he rocketted into the sky and counted the cosmos, not only has he circumnavigated and mapped the world, but he has harnessed the very elements into his service. Even the remotest planets have " swum into his ken " through telescopes and the minutest organism has been magnified into visibility by microscopes. There has remained no mysterious or mystifying phenomenon of which the explanation has not been sought and found. In short, the heaven has rained down its boons and the earth has vomited forth its rich secrets. So dynamic, so encompassing is this new force that even "the man in the moon" might justifiably be afraid of its encroachments.

All this and much more has taken place in the objective world. Changes of no small magnitude have occurred in the subjective world as well. Science has torn away the opaque veil of superstitions from the human mind. It has sharpened his intellect and has lent a keen edge to his curiosity. It has conferred upon him an all-pervading sense of self-awareness. In short, man has been baptised into a noble being. He sees and hears for himself. He is no longer a plaything or a cat's paw in the hands of the clergy.

Science scattering its boons everywhere, joined hands with

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philosophy and invaded the precincts of religion and questioned and challenged its supremacy. It turned its search light on its doctrines and dissected them with the same ruthlessness which it displayed in other fields of work. The poor clergy flabbergasted by this onset stammered out some platitudes in a vain effort to stem this tide. He enlarged upon the sanctity of his stock. But verbal fireworks or the threats of perdition or even the promises of paradise were laughed away by " the questioning pilate. " Failing to meet the onset intellectually, the Churchman excited the blind forces of superstition and swung his battering-rams against science. He dubbed it as a rabid heresy. He appealed to the lowest human passions to fight the apostles of science, who were subjected to terrific tortures. They were burnt at the stakes and cast into the boiling cauldrons. They were pinioned and hurled into " the watery grave." The Church indulged in nameless persecutions to hold up the triumphant march of science. But it was like battling with air and striking blows at water. Science had come to stay and it stayed in the teeth of ecclesiastical pogroms. The situation now is that popular religion has gone under but the persecuted science is in the ascendant.

The Armageddon between science and religion which lasted over a century, was the outcome of the inability of the Church to see things in their true perspective. Moreover, religion as presented by the Church had long outlived its usefulness as " a guide, friend and philosopher." It was good in its time. But it was too deficient to cope with new problems. Nowhere has Christianity failed more miserably than in its struggle against ideas which were given rise to by science and philosophy. This is why atheism and other upstart systems are rampant in the West which once was its stronghold. In some countries it labours under legal bans. The progressive countries with the double dose of juvenile energy, suspect it as a wet blanket and the cause of intellectual inertia. Its inability to set at rest the doubts which assail the mind of

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modern man, its failure to expound its doctrines successfully and its arbitrariness and dictatorial force to curb all doubts and insist upon blind belief, has won condemnation for religion as such.

But strictly speaking, it is Christianity and not religion as such which has been tested and found wanting. Religion as a heavenly light to illumine our souls and pave our path in life is as indispensable for humanity as water or air. To have religion is to have God Who presides over our destinies. A Godless world is like a rudderless ship which may at any time succumb to the fury of the waves. Even if there had been no religion, the world would have to create one, so essential is it for man's moral and spiritual development. Where religion seems to collapse, it is not the genuine species, but its caricature. Religion is nothing if not a panacea for human ills. A true religion with its fountain-head in heavens, touches every aspect of human life, and is man's safe guide in all his activities. Humanity, there is no doubt, has no need for a religion, which like Christianity leaves the momentous human problems to the freaks and fancies of human ingenuity.

The world is passing through an unprecedented crisis. It would not be out of place to point out that 'world' in these days of Western dominance in politics and economics has come to imply Western Hemisphere. The West holds the East in the palm of its hands, hence the latter has no problems independent of the former. The whole world having become a whispering gallery, rumblings in the West are immediately felt in the East. It was time for Christianity with its high sounding claims for salvation to solve the tangled skein of human affairs. But it has salved no sore, and the problems continue as baffling as ever. It is no wonder that the matter-of-fact West, the disgruntled West should turn away in disgust from a religion which caters only for superstitions and plays upon imaginations.

The world problems on an incisive anallysis crystallise into the following three :—

(1) Peace problems
(2) Sex problems
(3) Economic problems.

Tuning to the first, we find that the great upheaval in

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human affairs popularly known as the Great War began in the West and cast its repercussions on the East. Christianity failed to bridle the greed of its followers. Now again, notwithstanding the terrific consequences of the Great War which are writ large on all human affairs Europe is in a truculent mood. We have seen the utter collapse of the merry-go-round of peace conferences. The much-needed peace is as far off as ever. The Church gives no light to the distracted, baffled, bewildered Christendom. Europe is not safe.

Competitive nationalism and other kindred manifestations of international jealousies, are portentious pointers. If again war occurs, as occur it must, it would be the end of civilisation.

Sex problems are left unsolved. Mal-adjustment of both sexes, which is wrought deep in the woof of Christian Society bodes ill for Christendom. Moral and social degeneration is nowhere more rampant than in the West. Feminism has disintegrated society and banished peace from homes. "An erring daughter child in hand" is quite common. The Trial or Companionate Marriages as a substitute for the "until death do us part" ones have put a premium on promiscuity of sexual relations. The aid of medical science has been enlisted to prevent sensational leakages. Contraceptive measures may facilitate the enjoyment of "good time" or "the sowing of wild oats" but they undermine health and cause demographic stagnation. With such novel devices of sexual relationship fed by foul literature, nude exhibition and co-education, the home goes over-board and the whole idea of family with it. The social reformers finding themselves foiled and baffled cover their disappointment in bravado and cant with which they preach and propagate their rash reforms. The Church instead of teaching that the doctrine of mathematical equality of the sexes has been overdone andthat "Motherhood by proxy" is unnatural, encourages them lest the heady juvenile section should stray away from its flock. In short, Church in a way abets such sexual orgies. There is no denying that the whole Christendom is following in the footsteps of Rome whose lust and passion sent it with its women and songs to the gates of hell and oblivion.

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Economic distress, unrelieved by hopes of better times, has demonstrated the failure of the clergy to help the laity. In the brave old days of monarchy when a king was law unto himself, the Church worked itself into royal graces by conferring "Divine rights" on the kings. The poor Lazarus was fed on the empty promises of "honey and milk" in the land of Baal. The world was represented to him as a "vale of tears" whose joys and pleasures were mere shadows before the substance which he was to get hereafter. It was through this double-dealing the Church maintained itself in power. After the Industrial Revolution when capitalists came into power, the Church again, joined forces with the Dives and the 'Haves' and once again left the 'Lazarus' and the 'Have nots' in the lurch. Its trickery was exposed when the masses found their soul. But there came a time when like a crack of Doom rose the voice of Marx who saw through the ecclesiastical chicanery and condemned religion by which he meant Christianity as "the opiate of the masses." He had to fly into homeless ness to outflank the arm of the Church. But he touched the responsive chord in the hearts of the bleeding masses. The fire smouldered under the cold douches of the priest but did not die out. The scales fell from the eyes of the 'dumb-driven' masses. They knew to their cost that they had been made a pawn on the chessboard of the so-called 'keepers of their consciences." The final outburst of mass sentiments in the West against Christianity has come in the form of Lenimism—Communism, to give it its technical designation—and has dealt its first blow on the Church. The Church is a suspect in the land of Hammer and Sickle and its influence is on the decline in other countries. The Church failed to come to the rescue of the masses when crushing poverty ground them and now is the turn of the masses to overthrow the Church. Man cannot live by bread alone. Religion is rooted in his nature. Christianity which claimed to steer the barge of humanity to the haven of safety has been tested and found utterly wanting. It is now the turn of another and a different faith to offer guidance to man. The leaders of social thought in the West like Bernard Shaw are not wrong when they say that Christianity is doomed and now is the turn of Islam.

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ISLAMIC BROTHERHOOD

By Omar Cleveland

The teaching of Islam is of incalculable importance. The spirit of peace, toleration and brotherhood of man is its dominant note, the very foundation of human conduct and the bulwark upon which humanity rests.

Islam is an ethical code based on enduring truths. No power of man can destory or impair its foundation. Its policies unlike most religions are neither fallacious in principle, nor a failure in practice, and once we grasp its simple truths, its depth and appeal, it will for ever be enshrined in our hearts.

It has the vision of the soul and proclaims the oneness of Allah, the Beneficient, the Merciful—the vision which false fears and false hopes dim not, and is the broad highway through which alone true brotherhood may be attained.

Islam endeavours to inspire the spirit of brotherly love as a universal principle; furthermore it is the proclamation of universal kinship, the central theme that has given it strength and permanence.

This Islamic brotherhood has linked Moslem countries together where all other religious systems have failed. In it there is a unity that holds its own despite racial, political or religious strains.

Moslems are thoroughly religious and this religious attitude is due to faith in God. It is the very fabric of Moslem life and thought, for in it the heart finds assurance, certainty, security.

Western civilization has come to bear upon the East with its economic brutality and its worship of materials comfort, as well as its contempt for spiritual realities. While it has shown marked advance in other respects; the false ideals of life, incitement to drinking, gambling and sensuality and the cynical attitude toward the sanctities of life remain unchanged.

Doubtless this state of affairs requires Islamic education. And the responsibility for this development lies largely on Moslem schools that should be established in the West.

To this end later generations will have just cause to exalt the magic formula of Islam, whose faithful "Cease to be conscious of self and are conscious only of Allah."

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BOOK REVIEWS

The Tragedy of Gandhi by Glorney Bolton (George Allen and Unwin Ltd.—London). Price Ten shillings and six pence.

Dealing with the tragedies of Shakespeare John Masefield writes: "Macbeth is the tragedy of a man betrayed by an obsession. Cæsar is betrayed by an obsession of the desire of glory, Antony by passion, Tarquin by lust, Wolsey by worldly greed, Coriolanus and Tirnon by their nobleness, Angels by his righteousness, Hamlet by his wisdom. All fail through having some hunger or quality in excess." And Gandhi's failures and blunders are also due to the fact that he possesses the quality of relying too much on his emotions and feelings, which he calls his inner voice, and too less on his reason and intellect, perhaps because he is not gifted with great intellect and learning. All Mr. Gandhi's fasts have been undertaken in obedience to this inner voice or possibly this trait of his character may be due to heredity as we are told in this book that Mr. Gandhi's mother Putlibai Gandhi "was a natural ascetic who loved discipline almost for its own sake. She took strange vows. Sometimes she would vow to abstain from food until the sun came out. In the monsoon, when deep blankets of clouds swept over the coast of Gujerat, the sun would be completely obscured for days on end. Putlibai Gandhi would grow thin and haggard."

The book is not primarily a political study. The author is concerned first and foremost with the study of the man. Nor does he pretend to give very much material that is new. What he claims to give is fresh interpretation. Mr. Bolton has great respect for Mr. Gandhi's person but he cannot associate himself with the hysterical admiration bestowed upon him by people who are in other ways sane and reasonable. Again certain of Mr. Gandhi's doctrines he repels with all his heart and with all his mind.

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The book portrays a man whose mind and character were developed by the study of Western thought and, still more, by personal contact with English-speaking people in almost every walk of life and is a complete review of Mr. Gandhi's life from his birth in Kathiawar to the last phase of his campaign against untouchability. It takes us through all the phases of a life that turned a youthful dandy into an ascetic and a half-naked seditious fakir in later life and a diffident, shy youngman into a determined rebel against British Imperialism.

Mr. Gandhi has scored great successes in life and has had equally stupendous failures. But none of his failures have been so mortifying and have produced so far-reaching results as his failure to convince the British Government at the Second Round Table Conference that he represented the whole of the Indian nation and his failure to solve the tangled skein of Hindu-Muslim differences. That was due, Mr. Bolton thinks, to the fact that Mr. Gandhi went to London without a definite programme in his pocket and because also "this disciple of Ruskin and Tolstoy, this sincere and unscholarly social reformer, was called to lead a great national party through crisis that his mind failed frequently to comprehend. He was not big enough for this great calling."

Though the author detests Mr. Gandhi's asceticism, his praise of poverty and of suffering and though his "logical absurdities" and moral paradoxes repel and baffle Mr. Bolton and though he has no great respect for his intellect and scholarship, yet he is of the opinion that "Gandhi taught his countrymen self-respect. They no longer fear the taunt of racial inferiority. He taught them to respect the individuality of all men, no matter how mean their estate may be. He made himself one with the poorest of the poor. He entered the palaces of kings in the garment worn by millions of India's peasants. So doing, he showed that the peasant with his homely but ancient and deeply rooted philosophy has yet some contribution to make to the wisdom and happiness of his fellow-men."

"M"

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P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India